

came forth upon them: (K:) like نَبَعَ and نَبَهُ: he came upon them. (AZ, S.) [See also نَابِي.] — **نَبَاً** He went forth from a land to another land. (S, K.) [See نَابِي.] — **جَاءَتْ بِهِ** i. q. نَبَاتٌ بِهِ الأَرْضُ — **جَاءَتْ بِهِ** The land brought, or led him: (S, L:) [accord. to Golius, The land brought, or produced, it: but it is a phrase well known to the learned among the Arabs in the present day, as similar to نَادَاهُ “his dust, or earth, (i. e. the place of his burial,) called him:” and the explanation which I have given is confirmed by the citation, in the S, of the following verse, of Hanash Ibn-Malik, immediately after نَبَاتٌ بِهِ in the sense of بِهِ:]

• فَنَفْسَكَ أَحْرِزْ فَإِنَّ الْحَتُوَ •
• فَ يَبْنَانُ بِالْمَرِّ فِي كُلِّ وَادٍ •

[Then take good care of thyself; for deaths (of various kinds) bring (or lead) a man into every valley (or place): i. e., fate brings him to the place where he is destined to be buried, wherever it be]. (S.) — **نَبَاً**, aor. 2: see 4.

2. **نَبَاً**: see 4.

3. **نَابَاهُ** He acquainted or informed him, and the latter did the same. (K.) — Also, simply, **نَابَاهُمُ** He acquainted or informed him. (TA.) — **نَابَاهُمُ** He quitted their neighbourhood; withdrew to a distance from them. (K.) [See also art. نَبُو.]

4. **أَنبَاهُ** and **أَنبَاهُ** (and **عَنَّهُ** S, K, art. **كود**;) and **نَبَاهُ** (S, K) and **نَبَاهُ** (S, TA,) each followed by **أَيَّاهُ** or **بِهِ**; (TA;) He informed him, or told him, of it: (K:) or these verbs, followed by **أَيَّاهُ**, signify he made him to know it; and followed by **بِهِ**, he informed him, or told him, of it. (TA.) — Es-Sameen says, that **أَنبَاً** and **نَبَاً** and **أَخْبَرَ** and **خَبَّرَ**, when they convey the meaning of knowledge, are triply transitive, or may govern three objective complements, the greatest number that any verb can govern: (TA:) [ex. **أَنبَأْتُ زَيْدًا عَمْرًا قَائِمًا** I acquainted Zeyd that Amr was standing]. — It is also said, that **نَبَاً** has a more intensive signification than **أَنبَاً**: ex. **مَنْ أُنْبَأَكَ هَذَا قَالَ تَبَانِي الْعَلِيمُ الْخَبِيرُ** [Who hath acquainted thee with this? He said, The Knowing, the Intelligent (God), hath apprized me: Kur, lxvi. 3]. (TA.) — Sb has mentioned **أَنَا أُنْبُوكُ** [for **أَنَا أُنْبُوكُ**] as used for the sake of conformity in sound with a preceding word. (M, TA.) [See art. **أَجْوَأُ**] — **رَمَى فَأَنبَأْتُ** He cast, or shot, but did not split, or cleave, or make a slight cut, or scratch: (S, K:) or, did not penetrate. (K.)

5. **تَنَبَّأَ** (S, K,) said to have been pronounced with **ء** universally; (Sb, S;) but in the L, **تَنَبَّأَ**; (TA;) He arrogated to himself the gift of prophecy, or office of a prophet. (L, K.)

10. **اسْتَنْبَأَ** He sought, or searched after,

information, or news. (K.) — **وَسْتَنْبِئُونَكَ أَحَقُّ هُوَ** (in the Kur, x. 54) means And they will ask thee to inform them, [saying,] Is it true? (Bd.)

نَبَأٌ Information; a piece of information; intelligence; an announcement; news; tidings; a piece of news; an account; a narrative, or narration; a story: or what is related from another or others: syn. **خَبْرٌ** (S, M, K:) it is generally held to be syn. with **خَبْرٌ**; but accord. to Er-Rághib, signifies an announcement of great utility, from which results either knowledge or a predominance of opinion, and true: (TA:) pl. **أَنْبَاءٌ**. (K.) — **النَّبَأُ الْعَظِيمُ** [Kur, lxxviii. 2.] accord. to some, The Kur-án: others say, the resurrection: and others, the case of the Prophet. (TA.) — **الْأَنْبَاءُ**, in the Kur, xxviii. 66, (**فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ**) signifies The allegations, pleas, or excuses. (TA.)

نَبَاءَةٌ An eminence, or protuberance, in the earth, or ground. (TA.) — **نَبَاءَةٌ** A low voice, or sound: (S, K:) or the cry, or barking, of dogs. (K.)

نَبِيٌّ (S, K,) pronounced with **ء** in the dial. of the people of Mekkeh, (S,) whose pronunciation of it is disapproved by Sb on account of its uncommonness; (TA;) by others, **نَبِيٌّ**, without **ء**; (S, K, TA;) A prophet: (TA:) of the measure **مُفْعَلٌ** used in the sense of the measure **مُفْعَلٌ** [i. e. (1B) or **فَاعِلٌ** (S, Es-Sunoosee) or **مُفْعُولٌ**; (Es-Sunoosee) i. e., who acquaints or informs mankind, (S, K, TA,) or who is acquainted or informed, respecting God and things unseen: or accord. to some, it is derived from **نَبْوَةٌ** and **نَبَاؤَةٌ** signifying “elevation;” (see art. **نَبُو**;) in which case it is originally without **ء**: or, accord. to others, from **نَبِيٌّ** in a sense given below; that of “a conspicuous way.” (TA.) It is a less special word than **رَسُولٌ** [when thereby is meant an apostle of God]; for every **رَسُولٌ** is a **نَبِيٌّ**, but not every **نَبِيٌّ** is a **رَسُولٌ**. (TA.) Pl. **أَنْبِيَاءٌ** (S, K, without **ء**, because the **ء** is changed into **ي** in the sing., S,) and **نَبِيَّاءٌ** (S, K, like **كُرَمَاءٌ** [pl. of **كُرَيْمٌ**] TA,) and **أَنْبَاءٌ** [K, these two preserving the original radical **ء**] and **نَبِيَّوْنَ**, (K,) without **ء**: (TA:) but some pronounced the first and last of these pls., in the Kur-án, with **ء**; though the more approved pronunciation is without **ء**. (TA.) The dim. is **نَبِيَّيْنِيٌّ**, (S, K,) with those who make the pl. **نَبِيَّاءٌ** [or **أَنْبَاءٌ**]; but with those who make the pl. **أَنْبِيَاءٌ**, it is **نَبِيَّيْنِيٌّ**. (K.) — An Arab of the desert said to Mohámmad, **يَا نَبِيَّ اللَّهِ**, and the latter disapproved of his pronouncing **نَبِيَّ** in this case with **ء**, because, as it signifies An emigrant, he meant thereby to call him an emigrant from Mekkeh to El-Medeeneh. (S, K, TA.) — **نَبِيٌّ** A conspicuous, an evident, or a clear, way. (K.) Hence, accord. to some, the apostle [or rather prophet] is so called, because he is the conspicuous, evident, way, that conducts to God.

(MF.) — **نَابِيٌّ** and **نَبِيٌّ** An elevated, or a protuberant, or gibbous, place. (K.) — Hence it is said in a trad., **لَا تُصَلُّوا عَلَى النَّبِيِّ**, [Pray not upon the place that is elevated, or protuberant]. (K.)

نُبُوَّةٌ, (K, in the CK **نُبُوَّةٌ**) in which the **ء** is sometimes softened in pronunciation, and sometimes [or rather generally] changed into **و** which is incorporated into the preceding **و** so that the word is written and pronounced **نُبُوَّةٌ**, (TA,) Prophecy; the gift of prophecy; the office, or function, of a prophet. (MA, K.) Dim. **نَبِيَّةٌ**. (S, K.)

نَابِيٌّ act. part. n. of **نَبَاً**. — A bull [app. a **تَوْرٌ وَحَشِيٌّ**] that goes forth from one land or country to another. (TA.) — A torrent that comes forth from another land or tract. (S.) — A man coming forth unexpectedly from an unknown quarter. (S, A.) — [See also **نَبِيٌّ**.]

جَائِبَةٌ خَبْرٌ, i. q. **هَلْ عِنْدَكُمْ نَابَةٌ خَبْرٌ** [Have ye any current news? or—news from a distant place? &c.: see **جَائِبَةٌ**]. (A.)

نبت

1. **نَبَتٌ** and **نَبَتْ** (S, M, K,) aor. 2, inf. n. **نَبَتْ** and **نَبَاتٌ**; [which two ns. see mentioned as subst. ;] and **نَبَتٌ**; (M;) and **نَبَتٌ**; (Fr, S, K;) [respecting which last see below;] It (a thing, M, or a leguminous [or other] plant, S, K,) grew; grew forth; sprouted; vegetated; or germinated. (S, M, K.) Aq disallows **نَبَتٌ** in this sense; but AO allows it, alleging the words of Zuhayr, **حَتَّى إِذَا أُنْبِتَ الْبَقْلُ** [Until, when the leguminous plants grew]. **نَبَتٌ** and **نَبَتٌ** are said to be like **مَطَرَتِ السَّمَاءُ** and **أَمَطَرَتِ**. In the Kur, xxiii. 20, Ibn-Ketheer, Aboo-Amr and El-Hadremee read **تُنْبِتُ**: others, **تَنْبِتُ**: but ISd says, that, accord. to the former reading, some hold **ب**, which follows **تُنْبِتُ**, to be redundant; and others hold that **مَا تَنْبِتُ** is understood after **تُنْبِتُ**. Fr holds them to be syn. (TA.) — **نَبَتَتْ** عَلَى حَالَةٍ حَسَنَةٍ He, or it, grew in a good manner, condition, or state. (L.) — **نَبَتَتْ**, inf. n. **نَبُوتٌ**; It (a girl's breast) became swelling, prominent, or protuberant. (K.) — **أَنْبَتَتْ** and **نَبَتَتْ** الأَرْضُ, and **أَنْبَتَتْ**, The land produced, or gave growth to, plants, or herbage. (S, K.)

2. **نَبَتٌ**, inf. n. **تَنْبِيْتُ**, † He fed or nourished, or reared or brought up, a child: (S, K:) he nourished a girl, and nursed her up well, hoping that she might profit excellently. (TA.) — **نَبَتٌ** [; **أَجَلَكَ بَيْنَ عَيْنَيْكَ**] Plant the term of thy life before (lit. between) thine eyes; i. e., keep it ever before thee. (S.) — **نَبَتٌ**, inf. n. **تَنْبِيْتُ**, He planted a tree. (M, S, K.) — He sowed seed, (M,) or grain. (A.)